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Where Is Now Thy God?

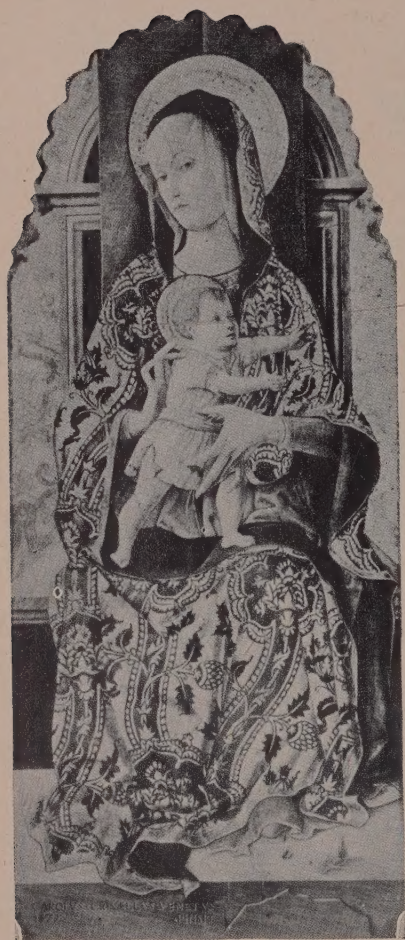
BY JOHN S. BALDWIN, O.H.C.

NO, that is not just a taunt by the heathen of old, but a practical question for you and me today. For each of us does not have times when God is millions of miles away, when prayer is a mockery, Communion a sham, and wonder if there is any God at all? We know of course that this is illusion—a sense that every so often we have to go through. God is there just the same. He is there as the sun is there though hidden behind clouds. Indeed He is everywhere. He is the great Reality. Nevertheless He is not always real to our thinking. That old taunt taunts us. We do well to face it and ask ourselves where we shall find Him.

Is He way, way off? Not of course that distance applies to Him. God is not subject to space. When we say He is "everywhere" we do not mean He is diffused like atmosphere or mist. We mean rather that everywhere of space, no matter where, is present to Him. "If I climb into heaven, Thou art there; if I go down to hell, Thou art there." But that is poetry: to God there is

no "up" or "down," no "near" or "far," but everything is "here."

But to us that only makes it worse. He is near enough—only too near. For what of the awful contrast between what He is and what we are? What of the chasm between His Being and ours? We ask this not just because of our sins. Our sins but make the contrast more poignant. But even if we had no sins, even if we were utterly devoted to holiness, what comparison could there be between us and God? He is infinite, we are finite. We are in space and time, He is above them. He sees all in one glance, our minds work things out laboriously step after step. What then have we in common with Him? Existence? God exists and so do we? True enough. But to set this down as "something in common" is to think in a hurry. For God exists necessarily, of Himself, without cause. But our existence is wholly derivative. We are but thoughts, so to speak, in His mind. We continue to be only because He continues to want us. Moment by moment we depend on Him. How then can we com-



MADONNA AND CHILD

By Crivelli

pare our being and His? Careful thinkers grant that there is a certain analogy, no more. Between our pale, derived being and his tremendous Reality an infinite gulf yawns. To forget that is to forget that He is *God*.

Who can step across that gulf? Certainly not we. Not even with our minds can we bridge the infinite. No intuition of ours can sound His depths. With Him who is wholly Other than we can have no dealings—unless—unless He cross over to *us*. Nor will it do for Him to “meet us half way.” For us that is just as far. If we are

to meet Him, God must come all the way down to man.

Did He come down? We Christians believe that He did. Day by day we say the Creed that He who is really and truly God, Creator of all things, “came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary, and was made Man:” that 1948 years ago the Eternal stepped into history, the Spaceless lay in a manger in Bethlehem; that God took a human body and mind for His own, was born into our family, became one of us.

Can you imagine His staying away? Can you imagine *God* remaining in some far-off heaven of peace while we, His children, struggled and suffered? True, the suffering was our fault, not His. But would that make any difference to Him? Would not Infinite Love come anyway? Would not our misery but make Him more swift to spring to the rescue?

But we are not left to wonder or guess about this. We have the facts. We have the recorded experience of the men who were closest to Jesus, who talked with Him, ate with Him, fished with Him, hiked with Him, slept with Him in someone's barn. Those men really knew Him. They were cautious, unimaginative, mentally slow. And they were Jews, into whom it had been drilled from childhood that God can never be seen. They resisted it as long as they could. They backed up inch by inch. They believed it only when they had to believe it, when there was nothing else to believe. The slowest man among them put their conviction into words. He said to Jesus, “My Lord and my God!”

Our Lord and God has bridged the gap between us, put Himself on our level, come where we can reach Him. And though He did though He knew what welcome we would give Him, though He could see the stable in Bethlehem. Nor did He protect Himself. He took His full share of human toil and sorrow and pain. He loved us and gave Himself for us even to dying on the cross.

And He stayed. Even when we rejected, betrayed, and killed Him, He did not

ay. He came right back to save us. And e came back human. That is the point of ose Resurrection stories. Here was no ost, but a Man of flesh and blood. He ines His friends to feel of Him, to put eir fingers into His wounds. He takes od and eats before them. He is warm, liv- g, human, complete with body as well as il. And in that condition, in our humanity, the flesh and blood like ours, He carries the governing of all things. At the helm the universe, right now, there stands a an.

That Man is the Ladder reaching from rth to heaven, the Link between us and d. He is the only Link there is. In Him dhead and Manhood meet, and in Him one. Jesus alone embodies God. Other n are but God's creatures, so made that e may come to know Him and be His ends. But we are not incarnations of m—who that himself knows could think ? Between us as we are and God as He is e contrast is infinite. In Jesus, and in us only, that gap is bridged.* "No man neth to the Father but by Me." "I am the y."

That Way is safe. We are sometimes told other ways. We hear of strange experi- es of emotion or intuition in which men and God—or thought they found Him. e throw no stones. No doubt they fol- yed all the light they had, and light ways leads to God. But God has given something vastly safer and surer. He s us cross the river by the Bridge. That

Bridge is Jesus. For Jesus, and He alone, is God *and* Man. Through Him as Man we we come to Him as God. His Godhead is reached through His humanity.

Where is that Humanity? Where is that one human body and soul that God took for His own? In heaven? Yes, but heaven is no longer far. Its Ladder reaches down to us. For we receive Jesus in every Com- munion. And He comes to us human as well as Divine. He tells us so: "This is My Body, This is My Blood." His human form, now risen from the dead, is veiled from sight, but it is still genuinely human. That is what makes *Communion possible*: we meet on *common* ground, the common ground of our humanity. We are human and so is He. Not in some exotic experience, fraught with illusion, but in that homely, human act of eating and drinking we sin- ners are joined to Him who is God from everlasting and Man for evermore.

*One does still meet the theory that God is incarnate in all men, if not in all things. This odd notion has often been re- futed. But it still fascinates a certain type of mind. Its de- votees like to point to the Creed, in which we say that God was made *Man*—not (they say triumphantly) "*a* Man" Is it not wonderful, they go on to argue, to think that God so loves us that He takes for His own, not just one human life, but every human life; that God so lives in you and me that He actually thinks our thoughts, experiences our sensations, feels our sorrows and our joys; that you too are, as Jesus was, an embodiment of God?

However "wonderful" this may be, it will not hold water. St. Thomas Aquinas, greatest of Catholic thinkers, refuted it cen- turies ago. (For his discussion see this MAGAZINE for last April.) St. John Damascene, whom he quotes, refuted it before him. Together they speak for Catholics back through the centuries. The great St. Athanasius, champion of the Incarnation, stands with them (see this MAGAZINE for last May). They all say the same thing: God the Son took one individual human nature, one body, one soul. What the Creed means is that God took, not a man already existing, with an ego of his own, but a Manhood, created in the taking, centred in Him as its Self. God *loves* all men. He is *incarnate* in only one. Only Jesus is incarnate God.



THE CHRISTMAS CRIB
Holy Cross Monastery

The Service of God

FREDERICK WARD KATES

No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.
—ST. MATTHEW 6:24.

HERE it is, in as plain, straightforward language as you could hope for, this statement of an eternal truth so familiar to us that it has, for many of us, lost its force. Though our Lord Himself spoke these words and thus backs them up with His own divine authority, though history attests its truth in manifold instances, and though all our knowledge of human nature, psychology, and mental health, confirm it as true, still we just don't believe it, most of us, that "No man can serve two masters" Or, perhaps it would be more accurate to say that although we may believe it, we don't act as if we did.

We're always trying to serve two masters, most of us. We try, on the one hand, to serve God and the Church and the Kingdom of God, but, on the other hand and most of the time, we are serving ourselves, our interests and wants. It's a rare man who serves either one or the other, either God or himself. Most of us try to serve both, with the result that we serve neither one well.

The person we notice, however, is the person who serves one or the other with an all-out allegiance. One in whom God has His unrestricted way, one who serves God faithfully and consistently, turns out to be what we call a saint. That's all a saint is, really: one who gives himself over to God and God's service with nothing held back. He is integrated around one thing, the service of God. That God may use him for God's greater glory is his end and goal, his supreme desire, and all he is and has is dedicated to that objective. The opposite of a saint is one who serves himself exclusively, whose life is integrated around his own ambitions, desires, and ends. One man is God's man and the other lives and labors

for himself alone. But each is a wholly integrated man, a man functioning at peak efficiency because he is all-out for one thing in this case either God or self. Such men are hard to find, and we notice them when we come upon them, and they make their mark on history.

Since "No man can serve two masters" since we can serve only one master well, a man will become divided, a split personality if he tries to serve a dual loyalty. This is largely our trouble: we're trying to serve God and ourselves, not exclusively one or the other, and we've not made up our minds which master we will serve alone—God or self. To go on in this wise eventual becomes intolerable. What then? you ask. And the answer is obvious: make up your mind which master you will serve.

If you choose self as the master you will serve, you should know readily what that choice means. You will become increasingly a selfish, self-centered person, and daily you will become—we regret to say it—less responsive to human need, less generous and kind, less out-going and less interested in anything or anyone outside your own narrow orbit of selfish concern. In time you will grow into a hard, cold person and you will be terribly alone, for your friends will be very few if any. To serve one's self alone is to shut one's self off from one's fellow-men. That is the great penalty of making self one's master.

But if you choose God and His Kingdom as the master you will serve, gladly and with steadfast devotion, what then? We would like to answer the question by enumerating some at least of the things it will mean. If God as master is your choice be prepared for these several things at least.

1. Choosing God as master will mean, first of all, not living by the time-clock. The servant of God knows no end or limit to his labors. He will never be able to work on a 40-hour or 35-hour week with extra pay for overtime. In this respect the se-

of God is vastly different from millions of Americans who live in mortal dread that they might by some happenchance work an hour overtime or not get extra pay for any extra work. And in this respect he is to be envied as many of his contemporaries are to be pitied, for he is the fortunate man engaged in work and activity he enjoys with all of his being and is not trapped in some boresome job which is only to be endured for the wages it pays rather than the inner satisfaction it gives.

Choosing God as one's master will mean, secondly, the hard task of trying to live by a vision. For laymen and clergymen, it is the same: the servant of God lives by vision, the vision of life lived in the power of the Beauty of Christ and for Christ's purpose, the Kingdom of God.

Now this is a hard task, for in the heat of dust and noise of the daily round the vision is apt to fade, grow dim, even vanish utterly. But this is the challenge of the task. The servant of God has elected to take upon

himself: midst the fever and flow of life to keep the vision bright. The vision once granted or gained, the difficulty is to keep it, to enlarge it, and not to let it escape one's grasp.

3. Thirdly, serving God as one's master will mean constant warfare against sin, the world, and the devil—all three of them intensely real and active enemies. And it will be a constant struggle against succumbing to discouragement and depression, giving-in to a spirit of drifting with the tide, and of saying in a spiritually-fatigued mood "what's the use?"

The service of God is for men and heroes, for soldiers who are willing to undergo the fighting-man's discipline. Wherever one's place of service may be, however one is appointed to serve, this is true. Think not that one must be an intrepid missionary in China or India or the Arctic to be a hero for Christ and a soldier for God. Any parish-priest knows, and is awed and humbled by the knowledge, that there is often



THE FLIGHT INTO EGYPT

By Giovanni Bellini

(National Gallery of Art, Washington, D. C.)
(Mellon Collection)

more gallant Christian heroism in many a home in his parish than in remote and more spectacular scenes. But wherever it is we are to serve, and in whatever capacity our loyalty is to be shown, there is man's work to be done, be well assured, yea, work for more than a man, if one would be a servant of the Most High.

4. Fourthly, serving God means the duty of loving as high as God and as wide as humanity. And say not, thoughtlessly, that this is easy, for nothing is harder than to love all the time, be it God as the object of our love or our fellow-men. " . . . Our hearts are not strong enough to love every moment," Thornton Wilder tells us, and we know his words to be true. Both God and man do severe things to us at times, things that make us doubt whether God is Love and whether our fellow-man is aught but a beast that ought to be killed. But the service of God involves this fearsome duty, this mighty obligation to love and to love all the time, and especially when anger and spite and hatred rise in a torrent in our breasts.

5. Fifthly, there is suffering to be endured. They who would serve God as master might as well know this at the outset, as they are counting the cost of allegiance to God. There is no end to one's labors, there is the challenge of hanging on to one's vision, there is unrelenting warfare against the foes that would dissuade us from our pledged resolve, there is love to be offered when to love comes hard, and, finally, there is a weight of suffering to be endured, too. Small wonder there are so few all-out, full-

time, whole-hearted servants of God, what such is the price that must be paid! Small wonder there are so few saints among men when the cost is so great! Yet all the greater the praise to those who think glorious thoughts of God and seek to serve Him faithfully and with a quiet mind!

It's no joy-ride or sky-lark or picnic, solving to use one's life in serving God. There are hardships to be borne, burdens to carry, and suffering to endure, but, of course, with pain that is no glory. He who would serve God, let him sit down and reckon with this certainty, so that when hard-going comes upon him he will not be surprised or overborne. The badge of the servant of God is a cross, that symbol of scandal and disgrace, of suffering and pain, which to mankind reveals its greatest insight into and knowledge of the character of God. The servant of God should clearly understand that it will be his privilege and joy to learn, through his own pain and disappointment and heart-break directly known and personally borne, something of what the cross means.

Choosing God as the master one will serve means all these things, at least, but choosing God as master has also its rich rewards. Among many, they are: the knowledge that one is spending one's life as God wishes man to use them; that one is aiding the further establishment of the Kingdom of God; and that one is being, in some modest and humble measure, of help and comfort and service to one's fellow-men.

There is no special heroism, really, following the apostolic calling of serving God as master and not self. It is a perpetual joy, and the rewards far exceed any sacrifice. Choosing God as the master one will serve in his life is to make the choice that renders living a constant adventure, a perpetual joy, and a precious privilege. To choose God as master of one's life is to enter upon a life which all men recognize as the life most worthwhile, a life of courageous freedom, of security in peril, of abundance in the midst of want, of peace in the midst of care, and of large fellowship in the heart's loneliness.



The Calendar of Christ

BY CARROLL E. SIMCOX

Saint Thomas, The Apostle
(December 21)

THE EPISTLE

Hebrews 10:35-11:1.

OUR choice is between a character sermon on Doubting Thomas and a sermon on the psychology of faith doubt. I cannot see how anyone preaching to a normal congregation could choose the latter in preference to the former. Assuming that we shall want to center the sermon around St. Thomas as a person and deal with the issues of doubt and faith as they appeared in his experience, I recommend that the sermon be based on the Holy Gospel. But the Epistle can be brought in incidentally to enforce the essential points.

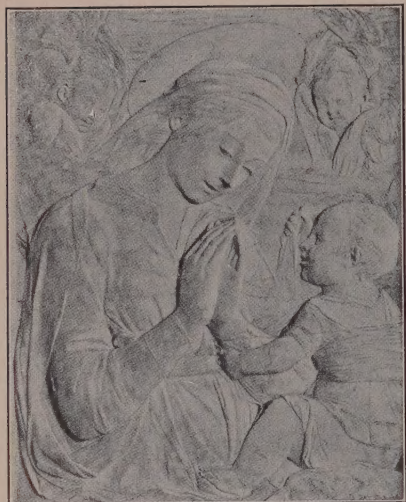
First, consider the counsel, "Cast not away your confidence. . . ." Don't throw your faith away! Sometimes Christians do. The commonest way of throwing away one's faith is by letting it slip away. Faith must be exercised constantly and used. A college professor who had once been a Christian lost his faith, and in commenting on it remarked later: "I put my religious beliefs in an empty drawer and kept them there. One morning when I opened the drawer they were gone." Beliefs that are not used in life will evaporate. If a man does not live by his faith he loses it. But the author of *Hebrews* had a somewhat different experience in mind. He was speaking to Christians who faced persecution and were tempted to throw their faith away when confronted by the foe. This temptation too is unknown in our day. There is the "persecution" of ridicule or unpopularity or the necessity of sacrifice which the Christian must always face, and in the ordeal it always seems natural and sensible to throw it all aboard—to chuck it—to get rid of the nuisance.

Next: "Ye have need of patience." You tie this up with St. Thomas very

neatly. Thomas was impatient. He was in a hurry for more "proof," so much so that he could not do intellectual justice to the very considerable "proof" of the Resurrection which was already before him (i. e. before he had seen the Lord with his own eyes.) I mean here the promises Jesus had spoken before His death, and then the testimony of Thomas' friends who had already seen and conversed with the risen Lord. Somebody had said that patience in the New Testament is a fighting virtue, not simply a matter of standing and waiting. True, but what precisely does it mean in terms of life? It means that the characteristic virtue (strength) of the New Testament Christian was the *fighting confidence* with which he advanced against the World, the Flesh and the Devil. Well, we are still living in the New Testament if we are true to our calling. We see the present tribulation and the future triumph as the first New Testament Christians saw them: the End is not yet; we walk by faith and not by sight; but we walk confidently, because God has shown us enough already to assure us that we are more than conquerors.

Thomas lacked that fighting patience. He would not move against the foe until the victory was already in his hands. And he was rebuked for his faithlessness, as are we, and by the same Judge, if we falter and ask for some new sign or more convincing "proof." We need this fighting patience today. The kingdoms of this world are not yet become the Kingdom of our Lord. His Kingdom tarries long; but it will have to tarry longer if Christians sit down and complain that they cannot carry the fight farther until they have been given some new and greater assurance that they cannot lose.

"The just shall live by faith." Why "the just" (*dikaïos*) rather than "the wise" or



RELIEF
By Donatello

"the saint"? Perhaps we had better translate literally before we look for an answer; "My just man shall live by faith." Though the text does not say that in so many words, it implies an all too seldom recognized truth that to lack faith in the goodness and providence of God is an *injustice* to God. To live by faith is to deal *justly* with God. We owe Him faith, and it is wise and right to put the case for faith squarely on the basis of justice. Everybody likes to think he is just. Well then: if my friend gives me every good reason to believe that he is my friend indeed, and I distrust him, I am unjust to him, and there is something peculiarly despicable about my injustice. How much more is this true of the injustice of our doubts about God! They stand contrary to the overwhelming evidence He has given us of His goodness.

"Faith is the substance of things hoped for, the evidence of things not seen." This familiar and much-favored text gives plenty of trouble if you try to expound it thoroughly. It means that if a man has faith, he possesses by anticipation the object which faith expects and is perfectly willing to wait for the actual receiving of it; and that if he has faith, he knows of a surety that the things he does not yet see are really there, and he knows this on the basis of what he has already seen. Thomas had heard his

brethren testify that they had seen the risen Lord, and still he lacked faith. In this faithlessness he was at once unjust and unreasonable. His sin, or error, is too common. As an average Christian I have been given very substantial reasons for believing that the Lord liveth and reigneth and is mindful of His own. What I have already *seen* should give me sufficient confidence in the "substance" yet to come and the "things-unseen" yet to be seen.

THE HOLY GOSPEL

St. John 20:24-31.

You can work out a character sketch of this fascinating apostle with little difficulty. Present it at the beginning and your hearers will certainly be interested in what you make of this man and his "problems"; for Doubting Thomas is probably the most contemporaneous of all the Twelve, excepting of course Simon Peter who is Everyman.

I shall simply give you here a few of my own slants on Thomas's scepticism, and if you take issue with me you may well be right.

First, his demand for physical evidence. "Except I shall see in his hands the print of the nails, etc." In looking for physical evidence he was very sensible and very Christian. This was not his error. He was not concerned about the immortality of the soul apart from the body: he was looking for evidence of the *resurrectio carnis*—of the *flesh*. It was not enough for him to be told that the "spirit" or "memory" of Jesus would live on forever, and it is not enough for us if we are Christians. Unless Jesus was risen in the body, in the flesh, Thomas was "not interested." So far so good for him.

But the sin of Thomas was not in demanding a bodily resurrection that could be verified by physical tests. It was rather refusing to believe that Jesus had kept the promise He had made; namely that He would rise again, before His death; and refusing to believe what the other brethren had told him.

For after all, as Jesus reminded him, not everybody could ask for such "evidence" as he demanded. Most men would have to believe without actually having seen. And

s poor business for an apostle, of all people, to be making such demands 'as his. Thomas was deficient in faith, and for a consideration of faith as trust and confidence in the Lord I refer you to the extensive treatment above in connection with the Epistle.

Saint Stephen, Deacon and Martyr

(December 26)

FOR THE EPISTLE

Acts 7:55-60.

In the Christian calendar the anniversary of the most glorious of all births is immediately followed by the anniversary of one of the most glorious of all deaths. A glorious birth and a glorious death differ one from another in glory, but each is glorious. St. Stephen is the first saint voluntarily to sow his own blood as the seed of the Church. In his sermon on his martyrdom it should be pointed out that his blood-red festival is not merely anti-climax to Christmas but a most fitting neighbor on the calendar, and for these reasons:

(1) Both our Lord's birth and Stephen's death are acts of sacrifice. The eternal Word gave up the peace of heaven to become flesh for our sakes; St. Stephen gave up the life and peace he might have enjoyed, for his Lord's sake and the Gospel's.

(2) His death was a triumph of love over self, just as was the holy Birth. God came into the world at Bethlehem forgiving; Stephen died forgiving, in the Name of the Holy Child. His willingness to die and the way in which he died lead up to the next point:

(3) Stephen's death was proof that the incarnate Life that began at Bethlehem had been not in vain. The Redeemer came that men might become martyrs. When a man is willing and able to die as Stephen died (see the passage for details), Jesus has "succeeded."

THE HOLY GOSPEL

Matthew 23:34-39.

You can see why this was chosen, and it is not a bad choice for the liturgical Gospel; but if it is used as the sermon base it will obscure the real point of the feast of Ste-

phen which is as outlined above under the Epistle.

Saint John, Apostle and Evangelist

(December 27)

THE EPISTLE

I St. John 1:1-10.

No New Testament writer grasps and expresses the significance of the Word-made-flesh more clearly than St. John, and here in this characteristic passage we have a simple and (when intelligently read) truly startling statement of that significance. He who was born of Mary "was from the beginning." Him we have now actually "looked upon, and our hands have handled." Because God has done this stupendous thing in taking upon Him our flesh and becoming visible, audible, even tangible to us "truly our fellowship is with the Father, and with his son Jesus Christ." This is a message of unutterable joy and wonder to all who have ears to hear it: this is the Gospel.

What have we seen in Jesus? We have seen in Him "that God is light, and in him is no darkness at all." In Him we see no



ST. JOHN
By Fouquet

cruelty, no caprice, no guile, nothing that corresponds to human sin and evil. Is this not still "news" almost too good to be true? It is possible, and very easy, to believe in God but to have misgivings that He might deal with us "humanly." To be sure, that kind of fearful faith is not nearly so common as it used to be. The commoner misgiving today is that God does not exist at all. But in our churches there are those, perhaps in larger number than we realize, whose supreme difficulty of faith is not about the existence of God but about the absolute perfection of God's character.

Jesus is the answer to their fear. If God is as good as Jesus, there can be no darkness in Him. The Christian believes much more than that God is as good as Jesus; but he does believe that.

THE HOLY GOSPEL

St. John 21:19-25.

I agree completely with Easton and Robins: "Despite the interest of this story it is hardly fruitful for exposition on St. John's Day." As in the case of St. Stephen's Day we have a Gospel which is a logical choice for the feast of the man commemorated, but not necessarily for the basis of the sermon. The Epistle is very much better for that.

The Holy Innocents

(December 28)

FOR THE EPISTLE

Revelation 14:1-5.

The choice of this passage for the commemoration of the infant victims of Herod's cruelty was the result of a misreading. The virgin souls of verse 4 are mistakenly identified with the "Holy Innocents." Actually the persons referred to are ascetics who while in the flesh had taken and kept a vow of virginity.

If the Holy Innocents are martyrs in deed but not by choice. Nevertheless they are martyrs—"witnesses"—in their own way. The infant bears witness, albeit unwittingly, to Christ through his innocence of actual sin. The sinful adult must become as one of these little ones if he is to enter the Kingdom. In the Christian life therefore "the child is father of the man" in a spiritual sense, and every Christian adult

must be sitting at the feet of the infant learning of him.

The Holy Innocents commemorated this day enjoy eternally the blessedness having died in a state of innocence: though that blessedness is beyond our it must be a real and wonderful blessedness. The preacher cannot emphasize this strongly. It is almost inevitable that when a little child dies good Christian people heard saying: "What a tragedy that a child of so much promise must be cut off so timely!" The truth is that if there is tragedy or loss here it is the world's, not the child's. The death of an innocent child to God can never be a loss. Concerning this point the passage from *Revelation* is especially helpful. The picture it gives us of the souls who are without fault before the Throne of God and following the Lamb whithersoever He goeth is certainly not a picture of wasted souls or eternal tragedy.

To link the feast up with Christmas needs only to be pointed out that the Christ Child could not even be born into this soiled world without innocent blood being shed. Such was, and is, the desperate condition of the world Christ came to redeem.

THE HOLY GOSPEL

St. Matthew 2:13-18.

This is one of the most pathetic passages in the New Testament.

Herod thought he could dispose of the Messianic menace by simply butchering the babies among whom might be the God-sent King. How simple everything would be for virtuous and vicious alike, if God were "complicated"—and complicating!—ourselves could be set at naught by the stroke of a pen or a sword! But God was one move ahead of Herod, as He generally is.

If your sermon subject is the Holy Innocents themselves, it is better to follow the line suggested under the Epistle.



Prayer And The Beatitudes

BY ISABEL S. DANNEY

V

Blessed are the Merciful: for They shall obtain Mercy.

THE world and mankind are both products of time, so God in His mercy entered into the world He made and became subject to His own creation by His own will. He who was outside of time and space, entered into what He had made. No matter how many times we may turn our minds away from the numberless imitations which the Incarnation brings to our minds, just so many times do we turn again to focus our attention upon the Cross and the Figure hanging there. Our Lord is a fascination for us—His mercy and His love are so completely overwhelming. He is flesh, as are we, and He is God, as we are not. "The Word was made flesh and dwelt among us," to draw us through Him to the Father. The Word is merciful, for He speaks in such a way that we may understand His words.

Most of the Jews in the multitude were strict and obeyed the Law to the letter, but they were not merciful in the greatest number of instances. Justice is not mercy. Justice was the rule of the Jews for Jews. Mercy, according to the standards of our Lord's times was the exception, however great was a virtue highly commended. Those Jews who called upon God to be merciful to them did not always deem it necessary to show mercy to their fellow men. If they showed mercy to those they loved it was considered sufficient. So now, following the statement of this Man that they were blessed who hungered and thirsted for righteousness, the statement was made that they who were merciful were blessed. Not only were they blessed, but they would obtain mercy themselves, and the implication is that it was from God that they should obtain mercy. Of course, this statement had a condition, and this condition was that they expected God to be merciful to them, for their many failings and actual sins,

they, in turn, must be merciful to their fellow men. Probably to some who heard these words, the meaning was strangled before it could work within and bear fruit. Perhaps others who heard these words thought that if they should become rich and mighty and had power, then they would be merciful to the poor Jews, (their brethren) who were ground under the Roman heel and the corruption of Herod. They would be blessed if they could save their countrymen from the merciless oppressor, but to those who were not Jews, no mercy need be shown, for those people were outside of the pale of salvation, and for the Gentile even justice need not be administered. To those who thus interpreted our Lord's words their meaning could not work as leaven; they were dried up in pride and self glorification.

There were some of the multitude who looked at our Lord and saw in Him the all Merciful One. He was the mercy of God in the flesh. To all who looked at Him then, and to all who look at Him now His infinite mercy is an actuality. He was the Shepherd come to gather the lost sheep to the fold. He could not and would not leave man to the despair in which his sin and subsequent fall placed him. The penalty for sin is death. So, if God were just only, His justice alone would leave us to death, our penalty for choosing sin instead of righteousness. But God is more than just, He is also merciful. By and through His mercy God has given us His Life through His Son, and we are capable of being lifted up and away from our sin to Him. The Incarnation is God's mercy. By and through the Incarnation God chose to suffer for that which He had made from the dust of the earth, but which dust (that is man) He had stamped with His own Image. The Incarnation fulfills justice in mercy.

Mercy is not approval of sin. We may not keep on sinning without purpose of



amendment and expect forgiveness. Mercy is the giving of a new start and a new chance to serve God, when penitence is an act of the will and the whole desire of the soul is for God. No man achieves perfection in a day, a month or even years. Man's nature being weak and fallen it takes many falls and as many risings again to climb the ladder to God. But God is merciful. He does not demand only that we be given due justice for our many failings, He is merciful and helps to give us a fresh start each time we fall. This does not mean that we human beings must bear no consequence for our sin. There are consequences, for the chain of cause and effect is not obliterated. Even though the cause is sin, and the effect is man's failure and suffering, upon the failure and suffering God will allow man to build steps to heaven and to Himself. Man is not bound by the chains of his sins, in that he must eventually be cast into hell without hope, but he is released from these chains through the Incarnation.

Our Lord is the personification of mercy. Mercy is another one of the facets of the Incarnate Life. In becoming incarnate, God showed man what love is in human terms. And mercy is one of the aspects of love. In Jesus, God shows man what He is in terms of human understanding. He is completely blessed, and His mercy is one aspect of His blessedness. Therefore the more we look at Jesus, the more are we able to understand Who God is.

Mary Magdalene understood our Lord's infinite mercy at the time when she was surrounded by her accusers, and raised her

eyes from the ground, and her eyes met His eyes. After Jesus told her that her sins were forgiven, and bade her go and sin no more she was able to resist sin because she had truly received forgiveness, and she felt the full impact of our Lord's love and His mercy. Mary Magdalene sat at the feet of Jesus in order to drink in His every word and to give Him her love. This sitting at the feet of Jesus was not only a physical attitude but it was also an attitude of soul which always remained with the Magdalene. She performed her task differently from her sister, Martha, but in all of her activity, and also her quietness and non-activity, she brought an attitude of adoration for God. As the consequence of receiving mercy of our Lord, Mary Magdalene was able to pour out that mercy which she had received. An example of the Magdalene's mercy and love is evident when she broke the box of precious ointment over the feet of our Lord. Our Lord understood her action, and always understands the motives for all generous action, whether such action is understood by others or not.

In this beatitude our Lord is saying that we should strive to become what God expects us to be. As God pours out His love upon all, and is merciful to all, so we should show forth His love within our little lives by loving all His children who are our neighbors. Our Lord is asking us to look at Him, and in looking at Him to behold His mercy, not only for us, but for all people. After we have gazed, and have set our feet as the Magdalene, He desires that we should show forth His mercy in our lives.

In the Lord's Prayer we pray, "Forgive us our trespasses as we forgive those who trespass against us." This is the fifth petition in this prayer, and in the fifth beatitude our Lord says, "Blessed are the merciful for they shall obtain mercy." The condition which God places upon His gifts are made for our benefit, in order to draw us closer to Him. He cannot forgive us if we have not forgiven those who have wronged us. It is not that He is reluctant, but being a God is just, He cannot usher us into the Kingdom without the wedding garment.

liness. If we harbour even small thoughts of unforgiveness toward our fellow man our souls cannot reflect mercy of God. If we have not become poor in spirit, or humble, we cannot appreciate the mercy of God, for in turn are we capable of being merciful to our fellow man. God is only able to work in us and use us as vehicles to show forth His glory as we will let Him. If we really want to become poor in spirit, if we truly long for Him, if we desire to become weak and if we hunger and thirst for Him, He is infinitely merciful to us, and we are able to become that which we asked Him to make us: merciful. God's mercy is an actuality for us personally, and we become merciful and compassionate to our fellow man. As our Lord suffered with and for us by becoming Incarnate, so when His mercy has been individually poured out upon us, we partake of His Incarnate Life, and we are able to feel within our souls (to some extent) the compassion that our Lord feels for all men.

It is difficult to be merciful as our Lord is merciful. When wrongs have been done to us pride looms up in its ugly shape, and even when the desire for retaliation has been overcome, too often we are apt to become smug in our virtue. We are prone to glory in the fact of our virtue in forgiving. Virtue is not the absence of vice. Virtue is positive quality and as such it must have dominion of the soul. He who is truly merciful suffers with those who have sinned, because God has been dishonored, and the merciful person seeks to draw the sinner away from his sin and back to God. Our Lord did this in His Incarnate Life upon earth. When He was suffering upon the Cross His first words were words of mercy, "Father, forgive them, for they know not what they do," then, later He said to the repentant thief who was dying upon another cross beside Him, "Today thou shalt be with me in paradise." Our Lord entered into humanity in order to share all of the suffering of humanity. If we are to become merciful He would have us, we must enter into the circumstances of those who have wronged us. We must be compassionate by placing ourselves in imagination in the circum-

stances of the other person or persons, and we must realize that under similar temptation and with similar weakness our reaction could very possibly be the same. Then, too, we must realize that it is only to the extent that we have allowed our Lord to live in us that we have been able to obtain any spiritual advancement.

It is in this beatitude that our social responsibility becomes an actuality within us in prayer. The length, depth, breadth and height of our prayer is enlarged in all four dimensions. It is in this beatitude that our prayer becomes extended. Upon this step love and charity for our fellow man becomes an integral quality of our souls. Now we are able to know that we can live within the world, yet we need not succumb to the evil of the world. We can take God with us into the world, into all of our relationships with the world, and we can permeate these relationships with the love and mercy of God Himself.

It is on this step up the spiritual ladder that the soul is brought into such a close relation of God that the soul feels impelled to give to others some of the mercy that God has given to it. We realize now more clearly the awful and terrible futility of sin, and how unnecessary so much of the suffering of the world really is. The wrong of social injustice is seen, and more important something is done about it. We know we must do what we can to bring Christianity into all phases of the world. As Christianity touches us, so we must extend it to all with whom we come in contact. As we have known the mercy of God so must we carry



that mercy over into all of the ordinary, every day situations of life. We must carry this mercy into the executive's office and into the factory, into the corner grocery store and to the peace table. In our Lord's time men put what they considered the mercy of God, and also of man, into a small pigeon hole in their minds, and brought both out only upon rare occasions. Today we are guilty of the same thing. Through our own pride and selfishness we too often dam up the mercy that God longs to give us. If God's mercy cannot get through to us it is not possible for us in turn to show forth mercy to our fellow man.

To all who have listened to the preceding

beatitudes and have made each one a step closer to god, this beatitude, "Blessed are the merciful: for they shall obtain mercy opens out an enlarged and extended perception of the Kingdom. It is not possible to have this beatitude impress itself on our souls, if we had not taken the first step of humility, of longing for God, of willing to do His Will, and then hungering and thirsting after His righteousness. If we have taken these steps toward God, then with His help we can ask for mercy, and mercy can be a reality within our soul. More joy enters the soul now, coupled with tenderness, compassion, and a deeper love for God and for our fellow man.



FRA ANGELICO—THE MADONNA OF HUMILITY
(Mellon Collection)
(National Gallery of Art, Washington, D. C.)

Bolahun-What? Where?

BY BROTHER SYDNEY, O.H.C.

ANYONE who has any connection with the Order of the Holy Cross soon hears the word "Bolahun," and the chances are that he will hear it a good many times. What is Bolahun? It is a town. Where is Bolahun? It is in the Hinterland of Liberia. But I am afraid this does not tell you very much about it. In the first place I find people are rather vague about Liberia and also the word "Hinterland" is not apt to convey much meaning. Let me say at once that, although there is the difference of only one letter, Liberia has nothing to do with Siberia! A person who prepares himself for a trip to Siberia would not that he had brought along entirely too large a wardrobe if he were to end up in Liberia. So, when I invite you to come on an imaginary trip to Bolahun (or if you come on an actual trip,) leave the furs at home!

First of all, you have to get all your passports and visas in order and go through the ordeal of various injections for the most sinister-sounding diseases. You secure accommodations on a ship and supply yourself with clothes suitable for tropical travelling. Finally the great day arrives and you steam out of New York harbour.

I hope you are a good sailor, as you are going to spend at least twelve days on the rainy deep. The first ten will be rather monotonous, but the last two will bring you to such exotic spots as the Cape Verde Islands and Dakar. But we are anxious to get to our destination; so we will pause only long enough for the ship to unload her cargo for these particular places and then be on our way.

Our port of disembarkation is Freetown in the British Colony of Sierra Leone. By this time we have travelled about 3,500 miles; so we are glad to see the town nestling at the foot of high, rocky hills under a canopy of mist. This means that we are going to set foot on *terra firma* once more. Now we are actually going to take part

in the life of an African community. Of course, we know it is not typical of the usual town life—why, they even have electric lights! The disposal system is unique in that they have flying scavengers. Vultures are protected by law and, even though they are not very pretty to look at, this is a good thing. But enough of Freetown: we are in a hurry to get to the mysterious Hinterland.

Like all cities, Freetown has a railway station, but this one is different. Everything is on a small scale, even to the narrow-gauge of the tracks—except the crowd! The crowd which sees the train off is big in both numbers and noise. Confusion reigns; so it is with a great sigh of relief that we finally settle down in rather comfortable seats in a first-class compartment. Air-conditioning is unknown; so we enjoy the scenery with all its heat plus a plentiful sprinkling of soot. However, sit back and take things easy, as this trip of 235 miles is going to take us two days. The train does not run at night nor does it ever exceed seventeen miles an hour, except going down-hill!

Late in the afternoon of the second day, we reach Pendembu, the terminus of the Sierra Leone Railway, but we have another stretch of riding to do before we can settle down for the night. This time we hop a lorry for a jaunt of 30 miles, passing through Kailahun, the post-office for Bolahun, and ending up at Buedu, the nearest town on the road to the Liberian border. We are now almost in the Liberian Hinterland—15 days out of New York city, if you make good connections.

One of the biggest surprises we get is to find how cold it is at night in Buedu. Here we are eight degrees from the equator and yet we need not only a sheet, but also a real heavy blanket. We also have to use bothersome nets around our beds to keep out the malaria-bearing anopheles mosquito and we find, too, that they help keep



A GROUP OF LOMA CHILDREN

out other kinds of mosquitoes and insects. However, we get a good night's sleep in the government rest-house and get up early in the morning to begin the last stage of our journey—which will be on foot.

We go down to one of the stores, walk behind it and find there a path leading eastward. That, we are told, is the way to go. Two hours of walking bring us to a kind of wickerwork gate across the path and, as we pass through it, we find a large cleared area in front of us. In the centre is a flag pole bearing at its top a flag similar to the Stars and Stripes of the U. S. A., except that there are not so many stripes and there is only one star. This is the Liberian flag; so, when we went through that gate, we passed from British territory into Liberia. We are over 200 miles from the Atlantic Ocean; we have no motor road on which to travel; we are surrounded by bush—we are in the Liberian Hinterland!

Naturally we look around with great interest. Overhead there is a light blue sky feathered with white clouds. The sun is hot and we are glad of our helmets, but it is not unbearable. There are rolling hills around us, with a few rather high ones in the distance, but nothing that could be

called mountainous. Coming up on the trail we noticed a fairly gradual ascent, and actually we are on a plateau about 2,000 feet above sea level.

Our trek leads us up and down hills or, fortunately, around some of the high ones. We are on what the natives call a "road," but it is nothing more than a path, well beaten down by the tread of many feet. The surfacing is generally a sandy gravel in the low-lying sections and it can cause a good deal of trouble and discomfort if it gets in our shoes. The hill sides are quite rocky as a rule, but we occasionally hit a patch of greasy clay which is much too slippery for safe travelling. As we walk toward our objective, Bolahun, we encounter several streams. Some of them can be jumped; some of them are spanned by a trestle bridge made of sticks; some of them can be managed only by being carried over on the back of one of our men.

Isn't it amazing what one of our native companions can carry? That young man ahead who is carrying our chop box (didn't you know that food is always called "chop" in Africa?) on top of his head has not touched it once with his hands for half an hour. It seems strange that their arm, leg

neck muscles do not stand out more, they seem to be more wiry than muscular. However, they do a good job. I must admit that, in all this heat and with so much perspiring, I am having enough trouble carrying myself without taking a load on my head as well.

As far as we can see, there are three main types of scenery in the Hinterland: the rocky kind tufted with a coarse grass; wide areas of elephant grass; and the bushy type. You have to watch your footing in the rocky kind, although, having an uninterrupted view, you can often see for miles around. The elephant grass is stupendous as grass—it must be at least ten feet high—but it gets monotonous and it cuts off the much needed breeze. I think the bush itself is the best to walk in. Here you have shade from the sun and the breezes can also reach you. Then, too, the bushes are much more interesting than just open grass. Look at that huge, iron-gray tree trunk over there with its buttressed roots. The palms are graceful, but they do look unkempt. If somebody would only arrange to have the lower limbs lopped off, they wither and die, they would be much neater and pleasanter looking!

Watch your step! That is a column of driver ants. Of course, you can easily step over that, but wait till you see them all spread out during the rainy season. The only thing to do then is run through them as hard as you can and stamp your feet to throw off your adherents. They really are not too bad, but I would not want to faint amongst them!

Yes, it is a long walk in this tropical sun—about seven to eight hours, I should say. Actually, it is only around fourteen miles from Buedu to Bolahun, but it does seem longer in the Hinterland, doesn't it? However, the road is widening now, which means that we are getting to Masamboolahun, and then we are only ten minutes from Bolahun.

What is that big, gray spot around the curve ahead? Why, that is the zinc roof of the church. Isn't it amazing to find a building of such proportions here in the Hinterland, after all the little mud huts we have seen so far? Look at all the people coming to meet us. Must be quite a town. Yes, this is Bolahun. Now you know *where* it is. After you have rested a few days, we will walk around to see the sights and meet the people, and then you will know *what* it is.



TRAVEL IN THE HINTERLAND

Some High-Lights and Side-Lights of the Catholic Revival

BY THOMAS J. WILLIAMS

THE title of this article purposely limits the range of its consideration to "some" high-lights and "some" side-lights of the Catholic Movement. For it would be impossible, in the compass of such an article, to consider all the high-lights, to say nothing of the equally interesting side-lights. Of the better known events I shall make little more than passing mention, since these are already familiar to the readers of Holy Cross Magazine. I shall give more detailed consideration to the less noted, but not always less notable, of the high-lights, and to those little known events and persons whose influence has been as deep and significant as many of the more spectacular acts and actors of the drama. In order to show their respective relation to the development of the Catholic Movement, I shall consider the high-lights and the side-lights as they fit in the progress of that drama, rather than give separate accounts of first the high-lights and then the side-lights. Sometimes the side-lights are reflections of the high-lights; often the high-lights are intensified by the contribution of the lesser lights.

I shall begin with one of the side-lights, which shines obscurely, but not without great significance, in a country-seat in Berkshire in the first decade of the nineteenth century, some twenty-five years before John Keble preached his Assize Sermon on National Apostasy. A rather stiff lady of unmistakably aristocratic birth and breeding, but austere dressed for her station and means, is instructing her little son in the Church Catechism. The lesson is on the Sacrament of the Lord's Supper. The teaching is such as would not be heard from any English pulpit or from the mouth of any English clergyman, with the exception of the Rev. John Keble, Vicar of Fairford, in Gloucestershire, and a few—a very few—

of his like. It is the Catholic doctrine of the Eucharistic Sacrifice and the Real Presence. The teacher is the Lady Lucy Bouverie Pusey, the little boy is her son "Ed'ard." We have Dr. Pusey's own words of avowal that it was this early teaching, received from his mother's explanation of the Church Catechism, which bore fruit in his twenty sermons, "The Holy Eucharist, a Comfort to the Penitent" (iniquitously condemned in 1843) and its even more challenging sequel; and in his monumental treatises "The Real Presence in the Fathers" and "The Real Presence in the English Church."

Mention has already been made of this veritable beacon which gave the signal for beginning the battle for Catholic Faith and practice in the Church of England, Mr. Keble's Assize Sermon. Neither this sermon nor most of the *Tracts for the Times*, which broadcast in enlarged form its principles, are readable today. But the preaching of that sermon and the issue of the tracts lighted a fire in the English Church which not only warmed its chilled and chilling corpse into warm and glowing life but lighted a candle (to paraphrase the words of Latimer dying at the stake for opposite principles) which has not been put out, but rather has lightened the whole English speaking Christendom even beyond the borders of the Anglican Communion.

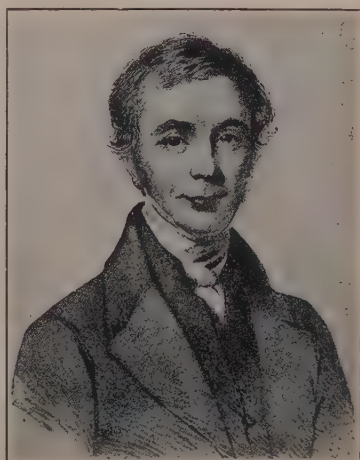
The preacher of that sermon, John Keble, can scarcely be called a side-light, although his shy nature and less picturesque personality has made him to be less known, except as the author of *The Christian Year*, than his brilliant disciple, John Henry Newman, and his saintly penitent and learned confederate, Edward Bouverie Pusey. It was Keble who supplemented Dr. Pusey's sermons and treatises on the Real Presence by his learned work on *Eucharistical Adoration*, wishing regretfully that people,

ad of paying him compliments about what they called his poetry, would see if there were not some sense in his prose. It was to Dr. Keble that Dr. Pusey made his first confession in 1846, some nine months, it is surprising to learn, after he had preached his sermon on "The Entire Absolution of the Penitent"—itself one of the high lights of the Revival—and at least two years after he had begun to hear the confessions of others!

The severe ascetic discipline which Dr. Pusey undertook, with the permission, but not at the direction, of his confessor, was not a regularized intensification of that life of mortification which had begun after the death, in 1838, of Mrs. Pusey. His behaviour Dr. Pusey always reckoned as a penance laid on him by God for his sins, particularly the sin of intellectual pride in tallying with the theological teaching of German scholars. Not to smile or laugh, except when in converse with little children; not to raise the eyes from the ground when talking abroad, except to contemplate the beauties of nature; to drink cold water with meals, rather than wine, as remembering that one's sins merited the unquenchable thirst of hell; never to dine out in society—even in College Hall—these mortifications may be repellent to some, or by others be deemed foolish, even wicked. But never did Dr. Pusey lay such penances on others, though he was at one period willing that his penitents should assume them voluntarily. Let us dare not censure "Il Santo", as Bishop Forbes reverently called Dr. Pusey, any more than we presume to fault St. Theresa or the Curé d'Ars for those penances which the less valiant souls are not called upon or have not the courage to undertake. Keble himself dared not forbid these mortifications to his penitents, especially as they were joined with such positive, constructive disciplines as: never to speak of the faults of another, unless that person's good or the good of others demanded; to mortify curiosity in all possible ways; not to speak of himself or his work, whenever he could help being so; to interrupt no one else when speaking, but to stop if interrupted; never to complain of anything, nor to mention

bodily pain; to address everyone, especially inferiors in rank, as his superiors in the sight of God. Until failing health and old age made it impossible, when at home, Dr. Pusey rose in time to celebrate Mass each morning at 4 o'clock, at an improvised altar in his study, especially licensed by his Bishop.

It was the writer's privilege to know, many years ago, a penitent of Dr. Pusey. This lady often made her confession to him as Warden of the Sisterhood with which she was associated. Dr. Pusey was then very infirm, and quite deaf. He heard confessions when in Oxford in the aforesaid study. On account of his deafness, it was necessary for the penitent to write out the confession, to be read over (to the penitent) by Dr. Pusey, who always knelt as well as the penitent when he heard confessions. In the midst of an experience, which my friend assured me was like an anticipation of the day of Judgment, the study door would be open and a crooked, dwarf-like figure would steal into the room, making for the fire-place. Such a seeming intrusion on the privacy of the confessional would be gently explained by Dr. Pusey: "Never mind, my child. It is only Philip come in to stir the fire. He can not hear even thunder. To proceed, then, with your confession" (reading from the penitent's paper) "you have"



JOHN KEBLE

If many of the side-lights as well as of the high-lights considered in this article play about the figure of Dr. Pusey, it is because the writer's study of the Catholic Revival has, for the past fourteen years, been concerned with the history of two of the Sisterhoods with which Dr. Pusey was intimately associated as Founder or Director. To him is due the restoration not only of the systematic use of Penance in the Anglican Communion, but also the revival of the Religious Life, first for women, later for men, in the English Church. The celebration in 1945 of the centenary of the conventual revival familiarized American Churchman with the high lights of that great movement: the Profession of Miss Marian Hughes on Trinity Sunday, 1841, by Dr. Pusey, and her communion at a Mass celebrated by Mr. Newman, at which Dr. Pusey's own daughter dedicated herself to the Religious State; the beginning of Community Life by the first two Sisters of the Holy Cross in a rented house at 17 Park Village West, Regents Park, on the Tuesday after Easter, 1845; the unprecedented offer of "ladies" to take the place of Sairy Gamp as nurses of the cholera-stricken poor of Plymouth under the direction of their Superior, Miss Sellon in 1849—five years before Florence Nightingale organized her "angel band"; the restoration during those trying days of the daily Mass to Anglican altars; the spectacular trial and triumphant vindication of the same Miss Sellon by the doughty Henry of Exeter amid the mingled cheers and hisses of a fickle crowd; these are high-lights indeed. Unknown to even most of the ecclesiastical world, but no less significant, was the laying of the cornerstone by Dr. Pusey of St. Saviour's Home, Osna-burgh Street, on Holy Cross Day, 1850, the first Religious House erected as such since the dissolution of the monasteries.



BOOKS

SHIRLEY C. HUGHSON, *With Christ in God*
(New York, Holy Cross Press: 1947)
\$3.25.

"AMATEURS" is the frequent often justified criticism upon authors of Anglican works on dogmatic theology and on the spiritual life. It is unquestionably true that while Anglicanism can boast certain worthwhile historical studies, and many libraries of controversial books, there are all too few solid and comprehensive books from among us on either the wonder of the spiritual life or on the grandeur and sweep of dogmatics. We appear to rejoice in theological raids, rather than to move along the entire front as an army.

This volume of Father Hughson effectively blunts the edge of such criticism in the realm of spiritual life of the individual. We have here a weighty volume of nearly four hundred pages, dealing entirely with the soul's life in God. "Our purpose is to show that the culmination of man's development of his evolution, both in body and soul, lies in finding his place 'in Christ' and therefore 'With Christ in God'" (P. XI). Throughout some twenty-five chapters this one theme is expounded, emphasized, and applied from many different angles. The entire treatment throughout the book is God-centered, and just because of this there are few statements in the English tongue so strong as those which Father Hughson uses of the dignity, value and capacity of man. Recent man-centered attempts along similar lines appear weak and pallid by comparison. Only in God does man become fully man.

There are points on almost every page on which it would prove useful to dwell, but I mention only a few. There is, on page 109, a much needed qualification of the confusion introduced into Christian thought by the ignorant and stupid equating by the Protestant Reformers of the quite separate theological virtues of faith and hope. Countless tomes on "Justification by Faith" never have been written if this vital distinction had been kept to the fore.

Many telling remarks worthy of extended consideration will be found in the chapters on . . . Interpreting St. Augustine, Father Hughson finely says "We live to the things we love, and we die to the things we . . . What life is to the body, love is to the soul" (Pp. 138-139). In preparation for confession, self-examination along the lines of such sentences would prove much more realistic than the scheduled examinations in many red and gilt-edged books of devotion.

Father Hughson stresses the ethical importance of our Lord's New Commandment . . . we love one another "as I have loved you." This cuts far more deeply than the oft-quoted Golden Rule, since it deals with a question which that Rule does not raise. When we are told to love our neighbors as ourselves there remains the further question "How are we to love ourselves?" This thought is carried back, as Father Hughson points out, to the nature of the relationship between Our Lord and the Father. "As the Father hath loved Me, so have I loved you." The word 'as' in these pages does not mean 'in like manner' but 'in the same manner as'. The verb does not imply likeness but identity. . . . It is with His own love that we love our neighbor" (pp. 162-163). Here is complete self-giving even if need be unto death is clearly implied.

This volume should not be read through continuously. It should be used as a book for meditation, perhaps a page a day. It is not a book for amateurs, nor for those for whom God is "a great Pal." It is a treatise for those for whom their Christian character is the most important thing in the world. Father Hughson has steeped himself in the Scriptures of Holy Scripture and has grounded his exposition upon the writings of St. Augustine, St. Bernard, St. Francis de Sales, and Dr. Pusey. After all, what better foundation would one suggest? It is a credit to Father Hughson, to the Order of the Holy Cross, and to the entire Anglican communion that we have here a book from a loyal Anglican, warm in its devotion to Our Lord, rich in the theology of the ages, powerful in its grip on the Things of the Spirit.

—LEICESTER C. LEWIS.



ST. BARBARA

By Francia (December 4)

(Courtesy of Mrs. L. M. Williams, Jr., and
The Metropolitan Museum of Art)

Mount Calvary

The week-end of November 12 was a great day for us here at Mount Calvary. On that day we blessed the chapel of St. Martin of Tours. This chapel is the gift of Mr. and Mrs. Robert Clarke of Palo Alto, California, in memory of their only son who perished in the service of his country. This chapel is very lovely and is set apart for the use of guests and retreatants. (A California newspaper, in describing our work, said that we receive "retreatments." I'm all in favor of that new word).

The blessing of the chapel was followed by the first Mass in memory of Harvey Clarke, and that evening there began our first corporate retreat for a group of ten laymen. This means that we have finished the twelve cubicles which the retreatants use. A cubicle is an enclosed cell without a ceiling. The construction of that part of the monastery reserved for guests forbids the use of windows, so we were forced to construct cells which receive their light and ventilation from above. There are twelve of these cubicles, named after the twelve Apostles.

ties. A gift of \$500.00 will pay for one of these cells and can be used as a memorial or thankoffering. To date only one such cell has been paid for. We hope that this gift will be followed by others, so that we can clear off our indebtedness.

Following this retreat came another for laymen and then one for priests. In December the Bishop of the Diocese is holding a conference with the Deans of his convocations. We are happy that Mount Calvary is in such constant use. We have a heavy schedule of preaching for the winter.

Mount Calvary Intercessions

Please join us in praying for:

Father Tiedemann conducting schools of prayer at Paso Robles, California, December 12-14; and San Luis Obispo, December 15-17.

Father Baldwin conducting schools of prayer at All Saints', Los Angeles, December 1-3; Christ Church, Ontario, Cali-

fornia, December 5-7; holding a retreat the Sisters of the Transfiguration at Santa Rosa, California, on December 18.

Mount Calvary Notes

Father Tiedemann and Father Baldwin have regular instructions at the Santa Barbara School for Boys on Wednesdays and Saturdays.

Brother George visits the Santa Barbara General Hospital on Mondays, Wednesdays and Fridays.

Father Baldwin has religious instruction at Hillside House (a home for spastic children) on Sundays.

Father Harris and Brother George instruct at Trinity Church, Santa Barbara on Sundays.

Father Baldwin conducted a school of prayer at Richmond, California; a retreat for laymen at Mount Calvary Monastery and later at the same place a retreat for priests; and a school of prayer at Holy Trinity Church, Los Angeles.



MT. CALVARY MONASTERY
From the South

Notes

Father Superior was present at a conference of the Oblates of Mount Calvary; preached at Cedar Crest College, Allentown, Pennsylvania; pontificated at St. Clement's Church, Philadelphia; and preached and held Confirmation at the Church of the Mediator, Bronx, New York.

Father Kroll preached at Greer School, Verbank, New York; conducted a mission at Christ Church, Bronxville, New York.

Father Harrison preached a mission at Calvary Church, Philadelphia.

Father Whittemore visited the Convocation of the Order of St. Helena, Helmetta, New Jersey; conducted a mission at St. Stephen's Church, Providence, Rhode Island; and spoke at the parish dinner of the Church of St. Mary the Virgin, New York City.

Father Parker preached a mission at Trinity Church, Erie, Pennsylvania; and continued his work at Sing Sing Prison.

Father Packard is preaching a mission in and around Whitefish Falls, Ontario, Canada.

Father Adams preached a mission at

Editor's Notes

The cost of printing is going up and the staff of The Holy Cross Magazine is busy trying to figure out a way to meet this difficulty. This much is certain, we are going to continue and neither the size of the magazine is to be reduced nor is the price to be raised. We would appreciate it if you would send an extra contribution to help us keep up this high standard of the magazine. Your gift will be a thanksgiving offering for our work in teaching the Catholic Faith and an act of faith for the future. Remember our work of publication has never been for profit. Checks should be made payable to: The Holy Cross Magazine, West Park, New York.

From time to time we have had requests made for a question box. These have continued so regularly that we are beginning to think it would be a good idea to revive this feature. We cannot guarantee to answer all questions, but we will do our best. If you have questions to submit send them to "The Question Box," The Holy Cross Magazine.

There has been constant demand for the restoration of book reviews to our pages. This has been started again and will continue. We appreciate the value that our readers place on our judgment and so in the future this will continue. Now that we have a reduced format it will not be possible to have as many reviews or as long ones. The receipt of the less important acquisitions will be acknowledged.

Intercessions

We join us in praying for:—

Fr. Kroll showing the Liberian Films lecturing at St. Peter's Church, Peekskill, New York, January 10.

Fr. Packard finishing his mission at Peafish Falls, Ontario, Canada, December 22.

Fr. Gunn preaching an ordination on at The General Theological Seminary, New York City, December 18.

Contributors

Fr. Frederick Ward Kates is rector of St. John's Church, Oswego, New York.

Fr. Carroll E. Simcox is chaplain of St. Francis' House, Madison, Wisconsin.

Mrs. Isabel S. Daney is a communicant of St. Ascension and Holy Trinity Church, Fort Collins, Colorado.

Fr. Thomas J. Williams is rector of St. Comforter Church, Poughkeepsie, New York.



WINTER AT HOLY CROSS



An Ordo of Worship and Intercession

December 1948 - January 1949

- 16 Thursday V O Sapientia Mass of Advent iii col 2) Advent i 3) of St. Mary—*For the prophetic witness of the clergy*
 - 17 Ember Friday V Proper Mass cols as on December 16—*For the seminaries of the Church*
 - 18 Ember Saturday V Mass as on December 17—*For the Priests Associate*
 - 19 4th Sunday in Advent Semidouble V col 2) Advent i 3) of St. Mary cr pref of Trinity—*For the conversion of sinners*
 - 20 Vigil of St Thomas V col 2) Advent iv 3) Advent i—*For the bishops of the Church*
 - 21 St Thomas Apostle Double II Cl R gl col 2) Advent i cr pref of Apostles—*For those in doubt and perplexity*
 - 22 Wednesday V Mass of Advent iv col 2) Advent i 3) of St Mary—*For the Confraternity of the Love God*
 - 23 Thursday V Mass as on December 22—*For the Holy Cross Press*
 - 24 Christmas Eve V Gradual without Alleluia—*For the Spirit of humility*
 - 25 Christmas Day Double I Cl W gl cr pref of Nativity until Epiphany unless otherwise directed in Mass (with Gospel *In the beginning*) LG of Epiphany—*Thanksgiving for the Incarnation*
 - 26 St Stephen Protomartyr Double II Cl R gl col 2) Christmas cr—*For the Confraternity of the Christ Life*
 - 27 St John Apostle and Evangelist Double II Cl W gl col 2) Christmas—*For the Society of Saint Joseph the Evangelist*
 - 28 Holy Innocents Double II Cl V Tract instead of Alleluia cr—*For all children in institutions*
 - 29 St Thomas of Canterbury BM Double R gl col 2) Christmas cr—*For the work of the American Church Union*
 - 30 Within the Octave Semidouble W Mass of Sunday after Christmas gl col 2) Octave cr—*For the Seminarians Associate*
 - 31 St Silvester BC Double W gl col 2) Christmas cr—*For the Servants of Christ the King*
- January 1 Circumcision of Christ Double II Cl W gl col 2) Christmas cr—*For the Community of the Holy Name*
- 2 2nd Sunday after Christmas Semidouble W gl col 2) Holy Name 3) Octave of St. Stephen cr—*For the rural work of the Church*
 - 3 Octave of St John Simple W gl col 2) of St Mary 3) for the Church or Bishop pref of Apostles—*For the Oblates of Mount Calvary*
 - 4 Octave of the Holy Innocents Simple R gl cols as on January 3—*For Saint Andrew's School*
 - 5 Vigil of the Epiphany Semidouble W gl cols as on January 3—*For lay evangelism*
 - 6 Epiphany Double I Cl W gl cr prop pref through Octave—*For the Liberian Mission*
 - 7 Within the Octave Semidouble W gl col 2) of St Mary 3) for the Church or Bishop cr—*For the Companions of the Order of the Holy Cross*
 - 8 Within the Octave Semidouble W mass as on January 7—*For the peace of the world*
 - 9 1st Sunday after Epiphany Semidouble W gl col 2) Epiphany cr—*For parents, guardians and teachers*
 - 10 Within the Octave Semidouble W Mass as on January 7—*For the increase of the ministry*
 - 11 Within the Octave Semidouble W Mass as on January 7—*For the sick and suffering*
 - 12 Within the Octave Semidouble W Mass as on January 7—*For the conversion of the lapsed*
 - 13 Octave of the Epiphany Gr Double W gl cr—*For Mount Calvary, Santa Barbara*
 - 14 St Hilary BCD Double W gl cr—*For Christian unity*
 - 15 Of St Mary Simple W gl col 2) of the Holy Spirit) for the Church or Bishop pref BVM (Veneration)—*For shrines of Our Lady*
 - 16 2nd Sunday after Epiphany Semidouble G gl col 2) of St Mary 3) for the Church or Bishop cr pref Trinity—*For catechumens and hearers*
 - 17 St Antony Ab Double W gl—*For the growth of the contemplative life*

With Christ In God

Fr. Hughson, O.H.C.

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Pp. 385

From a review in the leading Church weekly. . . *The Living Church*.

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— : —

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Press Notes

We extend to all our Subscribers and to all friends of The Press and The Holy Cross Magazine, our sincere good wishes for a Joyful and Holy Christmas, and we wish you every Blessing in the New Year.

You must forgive us for sounding a rather sad note at this happy Season, but remember the text, "Bear ye one another's burdens, and so fulfil the law of Christ." Our "burden" is simply this: we have had to accept, from our printer, a 30% increase in production cost of the Magazine. This became effective with the November, 1948, issue. Printing and Mailing costs for October were \$313.09, and for November \$417.21. This figure covers Printing and Mailing only. It does not include our office expenses at West Park, nor does it cover the cost of new address stencils, making address changes, sending out letters, cards and statements, Etc. As we were already operating at a monthly loss you will readily understand our concern over this additional burden. However, the Father Superior has assured us that the Magazine will not suspend publication, and, for the present at least, we are not raising our subscription rate. The Order of the Holy Cross will continue to make up the deficit—considering this as a contribution to the whole missionary program of the Church. We are, however, placing all subscriptions on a cash basis, and we ask that whenever you request a change of address you send us 10c to cover the actual cost to us. Please note further that all requests for change of address must come direct from the subscriber, and you must allow four weeks for the change to become effective. You can help us by renewing promptly, thus saving us the expense of sending special request for renewal. And above all you can help us by getting some new subscriptions. Please help us in every possible way, and keep us in your prayers.

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